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COMMUNITY SERVICE NEWSLETTER is published six times a year by Community Service, Inc. Our purpose is to promote the small community as a basic social institution involving organic units of economic, social and spiritual development.

Restructuring The Economy

by Ernest Morgan

The following article tied for third place in a national essay contest sponsored by the Council on International and Public Affairs.

Once, when I was a little boy, a mouse got into a metal waste basket and an adult dumped it into a toilet and flushed the toilet. I still remember the little creature swimming desperately as the whirlpool sucked it relentlessly down the sewer. The American economy today is like that mouse—headed relentlessly down the sewer.

If free enterprise is to survive in America there must be a profound restructuring of our nation's economy. The Universal Stock Ownership Plan (USOP) will have an important place in that process.

First, let me explain the basic problem of our economy. Karl Marx once remarked that every social system carries within itself the seeds of its own destruction. Any society which fails to recognize those seeds, and deal with them, is bound to fail. I observed those seeds in Communist society many years ago and published in 1937 an article in a national magazine under the title "The Bankruptcy of Bolshevism." It took a while for the bankruptcy to happen. Communism might not have failed if its leaders had recognized the problems inherent in the system. Similarly, free enterprise need not fail—if we manage it right.

The seeds which threaten our society are very different from those that destroyed Communist society, but they are just as deadly. If we fail to face them and deal with them wisely, our American way of life is doomed. Yet our present national leadership shows little awareness of the basic problems.

In the early stages of our industrial growth there was urgent need to accumulate capital. Industrial income over and above that paid out in wages, salaries and commissions, flowed directly into industrial development. It was a dynamic situation for growth.

As our industrial society matured, however, and our industrial output multiplied, a new factor came into play. The nation's wages, salaries and commissions were not enough to buy back the goods that were being produced, and the growth of industry, rapid though it was, did not absorb the surplus. So, workers were laid off and buying power fell still further, in a vicious circle. We had the Great Depression, with the unhappy spectacle of food rotting in the fields while people went hungry and of factories standing idle while people needed their products.

The wage earners were not the only ones who suffered. Financiers and businessmen were jumping from tenth-story windows.

The Great Depression hit us like a bolt out of the blue, whereas the current "Recession" is coming on more slowly, albeit relentlessly. There are several reasons for the difference. Herbert Hoover, a conservative Quaker, cut back on the military and attempted to balance the budget and this triggered the Depression. In contrast, the Reagan/Bush administrations poured hundreds of billions of dollars into the military and ran the national debt above four trillion dollars—more than four times as much as had been accumulated in the preceding two hundred years. And it was not just the Reagan and Bush administrations. The four administrations which preceded them sharply increased the deficit beyond what it had been before.

The Federal debt is not the only form of massive credit expansion that has been taking place. The growth of private debt has been more than twice as large. The total explosion of credit—public and private—has kept our economy temporarily afloat despite the skyrocketing increase in the maldistribution of ownership and income which has taken place at the same time.

Unfortunately this cannot go on for long. The measures which pulled us out of the last Depression, while they're slowing the onset of the next, cannot prevent it. When we quit borrowing, the economy will collapse. The borrowing which pulled us out of the previous Depression will not be available to pull us out of the next. Expansion of debt is a form of medicine which must be taken in ever-increasing doses until it kills the patient!

Already our foreign creditors are growing uneasy about our national solvency and are starting to cut back on their financing of our public debt.

An important difference between the onset of the Depression and the current Recession is that in 1929 there was no Social Security System and no Unemployment Insurance to channel huge sums into the market place. Likewise there was no insurance on bank deposits to encourage people to trust the banking system. These useful innovations, while they slow the current process of collapse, have no capacity to prevent it.

Our society desperately needs to correct the maldistribution of ownership and income. I am of course concerned about social justice and human wellbeing in general and the future of my children and grandchildren and myself. I hope we can come to grips with the basic problem before it is too late.

As I have said, the Depression of the 1930's was never solved. It was merely postponed through inflation and through astronomical borrowing—much of it stimulated by the military—any way at all to get money into circulation without solving the basic problem.

A businessman came into my office one day back in the 30's and said he had a plan for ending the Depression which was this: the government would place orders with all manufacturing firms, sufficient to get them going again at full capacity and hire back all their workers. (This would be done with borrowed money, of course.) Then the government would take all these products—clothing, canned goods, radios, etc.—and dump them in the ocean! It would not have helped if they had been put on the market; that would have just made things worse.

Actually, the same effect was achieved by putting surplus industrial production into the military—very much like dumping it in the ocean—and it helped get the economy rolling again.

The procedures that can restructure our economy into a form that can survive are simple in principle but complex to carry out. How can we achieve a more equitable distribution of ownership and income without cramping or disrupting the workings of free enterprise? No single procedure can achieve this goal but a collection of various procedures holds promise of being able to do it. Here are some.

The Universal Stock Ownership Plan (USOP), as put forward by economist Stuart Speiser, is a procedure whereby a portion of the growth of net worth of major corporations would be transferred, in the form of stock, to the general public via an arrangement described as "superstock." By this means the maldistribution of ownership and in-

come would be less aggravated by industrial growth, and general wellbeing would be increased. This would be accomplished without the confiscation of property or the levying of taxes. The vital role of USOP is in the general distribution of future increases of equity capital.

Closely related to USOP is the Employee Stock Ownership Plan (ESOP), a plan whereby firms are given tax deduction on a portion of their earnings if they are willing to distribute this portion to their employees in the form of stock. The enabling legislation for ESOP was sponsored by Senator Russell Long for the specific purpose of helping broaden the base of ownership and income. This plan not only helps distribute ownership and income, as does USOP, but enables companies to reinvest a larger portion of their profits. My own company has had an ESOP plan for years, whereby its growth has been stimulated through reduced taxes on profits—and employees now own 54 percent of the stock.

Steeply graduated income and inheritance taxes are a vital part of any plan for broadening ownership and income. During the past decade tax policies have gone in the opposite direction. Sharply increased capital gains taxes are called for also. However, capital gains which are channeled into Universal Stock Ownership or into Employee Stock Ownership Plans should be tax-exempt.

Co-ops and credit unions, two time-honored and successful forms of free enterprise, help broaden the base of ownership and income, and frequently increase buying power as well.

Public ownership and management has always filled a necessary place in our society but they have their own set of problems and limitations which need to be dealt with. A major problem has been the practice of political patronage. In the Tennessee Valley Authority, of which my father was the first chairman, political patronage was firmly rejected and hiring was done strictly on the basis of merit. Partly as a result of this the TVA was able to carry through the largest and most complex engineering job in the world, with good pay and excellent working conditions, and with the lowest costs ever achieved in that type of work. Any expansion of public ownership should be accompanied by rigorous organizational hygiene.

The taxation of money, as proposed by economist Sylvio Gesell, while it does not directly address the problem of maldistribution of property and income, does address the vital and closely related problem of stagnating resources.

During the Gothic period in Europe, from 1150 to 1350, it was the practice of monarchs to require that currency (then confined to metal coins) be reminted every year in order to be valid. This involved an annual reminting charge and was regarded primarily as a device for generating revenue. However, it gave people a strong incentive to spend, lend or invest their money as quickly as possible. During that period Europe enjoyed an unprecedented level of prosperity. Then, when the reminting charge was abolished, Europe slumped for centuries into economic stagnation and poverty.

Following World War I the Austrian city of Woergle found itself badly depressed. The mayor of that city, having studied Gesell, initiated a money tax in his city, with strikingly successful results. Other Austrian cities took note of this and, at a conference of mayors, expressed their intention of following suit. But the practice was promptly outlawed, at the behest of Austria's National Bank, a private corporation.

It is understandable that banks would have serious reservations about the taxing of money. Whether or how much such taxation might impinge on the banking system would depend on the manner and scope of the taxes. Some restructuring of the banking system might be required. An American economist, Arthur Dahlberg, himself a banker, in his book, *How to Save Free Enterprise*, offers a program for the taxation of money in the American economy. Dahlberg's plan may not go quite far enough but it strikes me as fundamentally sound, and as an essential component in the restructuring of our economic life.

That brings us to another problem—the National Debt. This now totals 4.2 trillion dollars which, if my arithmetic is correct, figures out to a debt of about \$67,000 for a family of four (around \$200,000 if you include the private debt). And these figures are rising steadily. Under existing arrangements in our economy the public debt will

never be paid. Either we will pay over \$70 billion interest every year forever or, more likely, the bonds will be drastically devalued—or totally defaulted (much of the private debt will be defaulted too). The usual procedure of governments faced with bankruptcy, as ours soon will be, is to print more money and wipe out the debts through inflation.

One device, albeit an unusual one, for saving the bonds at close to their face value, would be to make them a partial refuge from the tax on money described above. In this way it might be possible to refinance the national debt at a tiny negative interest—possibly 1/2 percent or 1 percent. Thus the bonds would be preserved but would cease to require interest payments and would wither away in a century or two. I realize that this idea is a bit far out but it may be an essential part of an alternative to bankruptcy and repudiation for which we are currently headed.

Another aspect of our economy which would be sharply affected by a tax on money would be the real estate market. Persons wishing to avoid the tax on money might be tempted to invest heavily in land. Already the concentration of land ownership and the exploitive pattern of land tenure distort our economy and are reflected in badly inflated costs both of rents and of home owning. Land tax policies somewhat along the lines of Henry George's ideas are urgently needed: higher taxes on land; lower on buildings. Such a policy, wisely applied, could not only adjust for the effects of a tax on money but could help solve serious problems which already exist. Conceivably also the tax laws could be designed in such a way as to encourage the development of land trusts—an extremely useful type of land tenure.

What I have tried to do in this paper is to present a concise overview of the central economic problems which we face and basic programs and procedures by which they may be solved. These procedures go against the interests of some segments of our society. In some cases those segments are exploitive. In others they are not. Adjustments should be made where appropriate.

Such hardships as might occur would be trifling compared to the cesspool of misery and despair

into which our society and the rest of the world will definitely sink if we fail to make important changes. Our society, including free enterprise, can be saved if we have the imagination and courage to go about it right.

Impressive tables and graphs can be generated and copious references cited in support of the points I have made, but those are beyond the function of this overview. Furthermore, I have not listed the organizations seeking to promote different approaches to restructuring. Each has a contribution to make, none has a full solution. They need to relate to each other and become integrated in a broad program. Then there are the champions of the status quo, who currently dominate the scene and brush aside the revisionists as "cranks." It is these self-styled "conservatives" who would condemn us to the steadily deepening "Recession."

There are closely related problems and developments that I have not discussed. There are the problems of the environment and the conservation of resources. The economic measures I have suggested would have international ramifications to consider. I have not discussed the dangers of unlimited, perpetual growth—a concept actively promoted by our present leaders—which can lead only to ultimate disaster. I have not mentioned the remarkable success of the Mondragon experiment in Spain. I have not discussed the human changes in habits and values that are needed to achieve a good and durable society.

It is important that each of us focus our best energies on one or several of the aspects of the overall problem while being careful to do so in conscious context of the whole.



Rethinking Economies

How Do They Really Work?

by Denise Breton and Christopher Largent

Reprinted, with permission, from the Nov. 1992 issue of Unity magazine, published monthly by Unity, Unity Village, MO 64065.

Which premise should we use: scarcity or creativity?

Early 19th-century economists, especially Thomas Malthus and David Ricardo, emphasized what we don't have. Because the earth is limited, they insisted, its resources must also be limited. We humans, though, have unlimited desires, especially as we multiply our populations into the future. No matter how much we have, they claimed, we always want more.... As a result, there's never enough. Resources are always running out.

To Malthus and Ricardo, the "economic realities" of scarcity and overpopulation seemed so terrifying that wars, famines and plagues began to sound like natural saviors, delivering the human race from its own short-sightedness. If these are saviors, though, there's not much left to be saved from. One Malthusian economist can ruin your whole day.

The limits of our knowledge. The premise behind 19th-century fears—persisting right up to today—is that economies are closed systems, bound by fixed quantities of material goods. No matter how large economies become, they remain closed, thus limited. Their territory is fixed, which means there's only a fixed quantity of resources available to us.

But that's a strange premise. Economies involved not just resources but our management of them. Economist and sociologist Kenneth Boulding, for example, bases economies on "know-how": knowing how to produce and exchange goods and services. On this premise, economies have to do less with procuring things and more with restructuring and combining them.

Assuming that scarcity of resources limits economies is like assuming that chemical elements limit chemistry, foods limit cooking, or notes limit music. The key lies not in what we have but in what we do with it, as any good tart (cherry or apple, of course) can prove.

Discoveries in chemistry, for instance, aren't made by collecting the largest number of elements. The best meals aren't those with the greatest quantities of food. Nor are the best symphonies those with the most notes. The value of each lies in their ingenious arrangement.

So, too, in economies: arrangement introduces order. Order multiplies the ways we use resources and so functions as an antiscarcity factor. With order, we can do more with less—not by skimping but by being creative.

Without order, we don't have access to resources at all. Oil was plentiful to the Comanches and Apaches, even a nuisance when it contaminated the water supply. But they didn't use it. The ordered arrangement was lacking. An oil burner in the tepee didn't sound like a good idea. Wood is so much easier to carry. As a result, neither the scarcity nor the abundance of oil was a factor in the Indians' economy.

Similarly, we're surrounded by abundant energy sources: sun and wind, as well as the earth's heat, motion and magnetism. We could even be living on a huge geobattery. But all the energy sources imaginable aren't of any use to us if we haven't developed the know-how to tap them. Or, if someone has, it's not available. After all, where there's no meter, there's no profit.

What we call scarcity, then, actually refers to our own limits—limits either of human knowledge or of its application. Scarcity isn't an absolute fact but a changing indicator of what we know and of what we're doing with our knowledge. Of course natural resources are finite, but that's not the issue. Economies thrive or fail on our responses to what we have—on how we manage resources.

If, for instance, two people are stranded in the wilderness, the one who knows how to forage will find food in abundance, while the other may

starve. To the one who can manage what's there, resources abound. To the one who lacks that knowledge, they're scarce.

In the end, scarcity doesn't describe reality but our perception of reality. If we accept closed-system premises, we regard scarcity as an iron law. But the so-called law describes us, not what's out there. We create scarcity from the limits of our knowledge and the narrow uses of our creativity. No matter how much scarcity makes us feel trapped in limits, the walls binding us are our own.

Economies or a war? Whether we reason from scarcity or anti-scarcity makes a huge difference. If scarcity governs economies, then we have to grab as much of the pie as possible or die off. By ignoring knowledge and creativity, the premise of scarcity reduces our role in economies to that of animals: can we gather enough nuts for the winter, or will the other squirrels take them all? Limited resources and unlimited desires meet as opposing forces in economies, making conflict inevitable. The war of each against all begins, giving power to those who grab the most.

But if economies challenge us to manage creatively what we have, then economies can develop away from scarcity. True, a struggle ensues, but not against others in a win-lose battle. The struggle is against ourselves—against the limits we impose on creativity by harboring too narrow a vision.

The source of prosperity. If economies thrive on know-how, neither scarcity nor abundance determines economic health. Prosperity lies elsewhere. Writer-entrepreneur Paul Hawken illustrates this in his book, *Growing a Business*:

"The major problem affecting businesses, large and small, is a lack of imagination, not capital. A ready supply of too much money in start-ups tends to replace creativity. Companies with money buy solutions by buying consultants, lawyers, clever accountants, publicity agents, marketing studies, and on and on. Companies without money dream and imagine.... Small businesses, at least entrepreneurial ones, are formed in order to address problems that money alone cannot solve."

Scarcity of capital forces entrepreneurs to overcome obstacles in ways essential to success—through knowledge and creativity. By contrast, as business consultant Tom Peters observes, businesses flounder when they become "fat and flabby."

The same logic applies to national economies. The more resources a nation has, the more it may drift into complacency. Abundant resources become cheap, leading to mismanagement and waste. No matter how badly the nation uses its resources, sheer abundance can bail it out. By contrast, countries without rich material resources are forced to survive by their wits. They have no choice but to be creative.

But even a richly endowed economy reaches its limits. The abundance dwindles. Sooner or later the nation has to develop real economic sinews: knowledge, imagination, flexibility, and ingenuity, as well as diligence, integrity, and self-discipline. Fairness wouldn't hurt, either. These qualities, not fixed amounts of things, build economic strength.

In short, the premise that scarcity rules economies is an emperor without clothes. It's a myth. True, the perception of scarcity is useful for driving up prices, just as the perception of jackpots is useful for spreading lotto-fever. The fear of scarcity makes money for those who control the market when everyone else panics.

But economies don't exist for the purpose of driving up prices or garnering profits. They exist to serve the needs of humanity. In this activity, scarcity, just like risk, poses economic challenges, but it says nothing about how economies meet those challenges. That's for us to decide.

This was condensed from The Soul of Economics: Spiritual Evolution Goes to the Marketplace, Breton and Largent, Idea Housing Publishing Co., 2019 Delaware Ave., Wilmington, DE 19806. Denise Breton and Christopher Largent teach in the philosophy department at the University of Delaware.



The Los Angeles Uprising A Sign Of The Future

by Lenny Siegel

The following article is from the January 1993 issue of "ECHO: An International Exchange Channel for People at the Grass Roots Throughout the World," a publication of the Tokyo Consumers' Cooperative Union. The article originally appeared in the November 1992 issue of Tranet.

The rebellion did not take place in the rust belt or the declining East, but in the bustling core of the prosperous sunbelt. The Los Angeles metropolitan area is one of the nation's three major high-tech centers, but its underclass is no better off, and no less volatile, than the slum-dwellers of the older urban centers.

Both the production and use of high-technology electronics—computers, chips and telecommunications—are polarizing the workforce. In Silicon Valley and other economic centers, professionals live and work in a world that is financially, culturally and often geographically distinct from the world of production workers, service workers, and the unemployed.

Furthermore it is extremely difficult to move from the lower tier to the professional class. Immigrant electronics assemblers in San Jose, black youths in Los Angeles, and other have-nots are essentially trapped at the bottom of the economic ladder. For those who cannot possibly become stockbrokers or computer scientists, gang membership may make economic sense.

The polarization of opportunity has created a potentially explosive situation only sampled in the LA riots which followed the Rodney King beating case. That uprising was caused by centuries of racism, decades of police oppression, years of conservative social policy, and more than a few months of recession. New technologies, instead of helping overcome those problems, have actually exacerbated them. We cannot afford to continue moving blindly ahead, developing faster processors, flashier memories, and more sophisticated software, without considering the social consequences.

In its heyday of the 1950's and 1960's, the American socio-economic graph looked a bell curve. There were a handful of wealthy at the top; still too many poor at the bottom. But there was a vast middle-class, anchored by a unionized workforce. With experience, training, persistence and luck many people—even African-Americans and Hispanic Americans—could work their way up.

New technologies for all their benefits, have structurally altered that curve. A larger proportion of the population—generally white males with a high level of formal education—is affluent. But the curve now has two humps—the middle is almost gone.

By and large, the corporate and government institutions that control the means of production in the U.S.A. have chosen to substitute technology for skilled labor. Production line robots, automated teller machines, and telephone switching equipment all put people out of work. The downgrading of work is no accident. Nor is it the necessary result of new technologies. Rather, employers have chosen to use computer technology to de-skill their workforce.

Equally important, many modern employers follow Tayloristic practices, using technology to fragment the work process. Workers are hired only for their ability to accomplish a single task, and they are paid accordingly. Workers who do not have the status or ability to program or control machines must compete with them. Any higher pay—even if required to live comfortably in this society—would cause employers to hire more machines instead.

The marginalization of the less educated population—such as the non-white denizens of inner cities—is unmistakable, but not irreversible. We can devise educational, social, and economic policies that encourage the development of more meaningful, decent jobs, but thus far hardly anyone has admitted that there is a problem.

Lenny Siegel is the editor of Global Electronics from the Pacific Studies Center, 222B View Street, Mountain View, CA 94041. His concern for the impact of technology was developed more fully in The High Cost of High Tech (1985) available from the Center for \$12 including handling and shipping.

Book Reviews



INTRODUCTION TO INTENTIONAL COMMUNITY, 1992, 27 pp, \$4.00; CLASSIFICATIONS OF COMMUNITARIANISM, 1991, 27 pp, \$3.00; and COMMUNITY, INC, 1992, 19 pp, \$2.00, all by Allen Butcher. Available from Community Service. Add \$1.00 postage for each booklet ordered or get all three for the special price of \$11.00/postpaid.

Gerard Poortinga

Three short booklets by Allen Butcher discuss sharing with others. Consider the subtitles of the first two:

The Concept, Value and History of Intentional Cultural Design.

Sharing, Privacy and the Ownership and Control of Wealth.

These two booklets plus a third, which gives an overview of legal structures for the "persistent imperatives" that arise with communities, are accomplished in a total of 73 pages, including glossaries and resource pages which make interesting reading in themselves.

These booklets are obviously the product of considerable study, but it is the condensation of the material into plain terms that gives this work its value.

It did take two large pages to lay out a timeline of the history of Communitarianism, from early Hindu ashrams, Taoist communes, Buddhist monasteries and Catholic orders to the community land trusts, networks, cooperatives, fellowships and intentional communities of today.

Even the Rainbow Gatherings merited notation: "Periodic national and regional gatherings begun in 1972. Up to 20,000 participants. Me-C (Mixed economy-Some Income Sharing or some Common Land or Buildings-Consensus Process)."

The Shakers were noted as: "1787-present. Ann Lee, 8,000 people in 18 communities. United

Society of Believers. 1991, 10 people at Sabbath Day Lake, ME."

Although no such overview could be complete, pages such as these are full of little explanations that make them more than interesting. They give rise to reflective thought about living in a community and sharing with others. The topic of these booklets is doing so with intention.

The first booklet argues that "alternative communities may be seen as self-directed experimental crucibles of culture... [which] often result in the discovery of innovations in social organization, political processes, economic systems or technological designs," but it "focuses upon the importance of intentional community to the individual community member, its value to the people of the larger, outside world, and the greater ecological value of the cooperative lifestyle relative to the competitive, consumerist culture."

Living in a community enhances security and happiness. The challenge is to keep a balance between collectivity and individuality. Individual commitment to the group is important, but maintaining participation in the decision-making process is essential for the individual as well as for a smoothly functioning community, whether that community be a co-op, a village or a family.

Many examples of cooperative communities are available internationally and from history, and many are described with their essential characteristics.

These communities can be classified, which is the topic of the second booklet. One dimension of measurement is the degree of sharing versus privacy. This sharing may take many forms: interpersonal relationships, child care programs, architectural design and land use, labor systems and management, and other equity of assets.

Not only the economics of community vary along a continuum from private to commonly shared, so too does political decision-making: from authoritarian, to influential leaders, to majority rule, to participatory democracy or consensus. Communities also vary in the degree to which they are organized for religious purposes.

Mr. Butcher provides a simple matrix to describe the various models of communitarian relationships, and classifies numerous present-day intentional communities.

The third booklet addresses the imperative to have well prepared legal documents for a "mutually respectful relationship" between the community and the larger society and state and federal governments, including issues such as property and taxes. Although Mr. Butcher is not a lawyer, the overviews he presents provide interesting and important information for anyone considering her community relationships.

Living with others is, of course, a fact of life. Even those not interested in the more involved communal living situations could benefit from reading these three short booklets. Reading literature such as these or other offerings on the topic of community sharing, has value for those wanting to consider their relationships, think and plan with design, and act with intention.

Alan Butcher is in favor of intentional community. He lived for twelve years in two such communities and is now an adult graduate student in political science. He could have elaborated more on various topics from personal issues to group dynamics, but his focus was on a descriptive overview of a large topic in simple terms. This he accomplished succinctly.



RALPH BORSODI: RESHAPING MODERN CULTURE. THE STORY OF THE SCHOOL OF LIVING AND ITS FOUNDER by Mildred Jensen Loomis. The School of Living, Cochranville, PA. 1992, paper; 363 pp. \$17.50/postpaid.

Thomas H. Greco, Jr.

Ralph Borsodi: Reshaping Modern Culture is an apt title for this unique and fascinating book. In this, her last and greatest work, Mildred Loomis capped a long and dedicated career of service to the cause of social transformation. This book is a story about Ralph Borsodi, the Father of Decentralism, but it goes far beyond biography. It is, in

its detail and narrative style, an absorbing chronicle of the significant events in Borsodi's life, events in which Loomis participated, as Borsodi, always ahead of his time, diagnosed and prescribed and instigated popular concern over the quality of life in America. In this first-hand account, Loomis treats the reader to a bird's-eye view of some extremely important, but heretofore untold history, describing in detail the personalities and events which were most significant. Amazingly, much of the story is told in the form of verbatim transcripts of important conversations which Loomis carefully recorded as they happened.

Though Loomis gives the reader enough detail about Borsodi the man, her main emphasis throughout, is upon his work. Borsodi spent his long life observing, analyzing and experimenting to attain an understanding of the whole range of human problems, not only in their "twentieth-century industrial culture" manifestations, but also looking back through history and the accumulated wisdom of the ages to discern their basic essence. Borsodi was a problem solver and man of action. Not content to merely describe problems, he devised solutions—and tried them out. He initiated entire movements and has mapped out the territory and charted a course for nothing less than the complete transformation of the culture. Loomis capsulizes all this, extracting from Borsodi's scholarly and rigorous expositions the essential rationale and remedies which Borsodi offered as prescriptions for gently transforming the culture.

This book goes far beyond Loomis' earlier books about Decentralism and alternative lifestyles. The latter part of the book amounts to a "Borsodi Primer" in which Loomis, by use of selected and copious quotes, displays the depth and breadth of Borsodi's great legacy and makes it accessible to the non-scholar. Ralph Borsodi: Reshaping Modern Culture could become the guidebook for social activists, transformationists and revolutionaries of the twenty-first century. It is published in a very limited edition for \$17.50 by the School of Living, Rt 1 Box 185-A, Cochranville, PA 19330; 215/593-6988.

Thomas Greco is a networker, economist, and writer. He is Director of the Community Information Resource Center in Tucson, AZ.

Readers Write

ABOUT THE MYSTERIES OF THE UNIVERSE

Now that I have invoked the Deity as a witness to this conversation, let me state how very thankful I am to be permitted to write this letter to you and to enclose the sum of \$500 in payment for a debt "I" shouldered about 38 years ago.

Of course, we know that "Where there is God's will, there is a way" and of course I knew it was the Creator's will for me to accept the honor of distributing some 500 copies of The Heritage of Community booklet to plant, during my worldwide travels as a messenger for Hopi, in the most fertile soils I could find. But I did not know that God's "way" would require almost 40 years to manifest here on the material plane.

As I recall back around 1955 Griscom Morgan sent me a sample of The Heritage of Community and asked how many copies I could use. As one of several messengers working for Hopi traditional and religious leaders in what was then called "The Hopi Stand for Land and Life" (which subsequently grew into "The Redman Rebirth Movement," and has now grown into a Worldwide Traditional (Nations) Unity Movement"), I felt I could efficiently distribute about 500 copies, but I had no money to pay for them at that time. Griscom said, "That is all right. We will send them and you can pay for them when you get the money." I agreed because I knew the Creator would provide that money in its own perfect time. But I never imagined that "time" would be about 38 years.

It has been impossible to accumulate 500 unrestricted dollars in one lump sum. You see, I was one of the 52 income tax resisters in 1952 and have kept my income below taxable levels ever since. Once I learned how to live on less than \$600 per year it became a most blessed habit. Gandhi truly said "voluntary poverty is ennobling but involuntary poverty can de-humanize" (or words to that effect). And I have found that to be true.

So I did not understand how the Creator was going to put \$500 in my hand to pay this bill. But I know from years of personal experience that "miracles are a normal part of everyday life" and therefore I also knew that she would sometime pay this bill.

And now, at long last, 500 unattached, unrestricted, unstipulated dollars have come to my hand and so I know they belong to Community Service, Inc. I intended to just put them in an envelope and mail them out but I did not recall the address. So I phoned Jane Morgan and she not only gave me the address, but also the advice to not send cash; send a check or money order. Since one of the first great lessons the Spirit person taught me, after announcing in 1947 that my life-mission was to be a messenger for traditional Indians, was "Listen to the women because if mankind is to survive the trials ahead, it will be the women who do it. So always in your lifework, listen to the women." So I did, and I do, and I therefore herein enclose a check—plus a heart-felt "thanks to the Creator" for you, and for each of you, and for your unseen helpers.

Craig Carpenter, Trinidad, CA

ABOUT THE NEWSLETTER

I think you do an excellent job on the Newsletter—really important issues and values are expressed and alternative ways to balance society for the better. Hope you keep up the good work.

Victor Morrow, Ontario, Canada

Thank you so much for sending the newsletter and booklist. I've been looking for a group that coordinates things in exactly the way you do, and I'm delighted to have found you!

Louise Goldberg, Rochester, NY

Enjoy the magazine each time. Warren Stetzel's piece especially—was sorry to hear of his trouble. We send good thoughts to each and all of you.

Helen and Hubert Zipperlen, Kimberton, PA

ABOUT COMMUNITY SERVICE

I am sorry that I didn't get this to you sooner. My mail has had to take considerable re-routing since I came to the Waldorf Institute last summer. My interest continues to be the development of community around sustainable farming. Your magazine-publications have been one of my most invaluable resources in keeping alive the vision that guides my life and, increasingly, the life of many others. Best wishes and real thanks to everyone of you!

Virginia Mary Osborn, Spring Valley, NY

Announcements

"DESIGN FOR SUSTAINABLE COMMUNITIES." COURSE, JUNE 4-18

Some topics include ecological land use planning, architecture, cohousing and ecological design and technology. This program will be held on the campus of Goddard College in Plainfield, VT.

For more information contact Paula Emery, Institute For Social Ecology, P. O. Box 89, Dept. R, Plainfield, VT, 05667; 802/454-8493.

TWIN OAKS' COMMUNITIES CONFERENCE, JUNE 4-6

If you live a communal or cooperative lifestyle or you think you would like to, you're invited to share, learn and celebrate with Twin Oaks at their 1993 Communities Conference on June 4-6. Some of the things you will learn about are land trusts, social change, community economics, environmentalism in community and group decision-making. Cost: \$20-100 (sliding scale) includes meals and camping.

For more information contact to Ira at Twin Oaks Community, Rt 4, Box 169, Louisa, VA 23093; 703/894-5126.



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Membership

Membership is a means of supporting and sharing the work of Community Service. The Basic \$25 annual membership contribution includes a subscription to our bimonthly NEWSLETTER and 10% off Community Service-published literature. Larger contributions are always needed, however, and smaller ones will be gladly accepted. Community Service is a nonprofit corporation which depends on contributions and the sale of literature to fund its work so that it can offer its services to those who need them. All contributions are appreciated, needed and tax-deductible. Due to added postage costs, overseas membership is \$30 in U. S. currency.

Have Your Friends Seen The Newsletter?

Please send the names and addresses of your friends who might enjoy receiving a sample NEWSLETTER and booklist. (If you wish specific issues sent, please send \$1 per copy.

Editor's Note

We welcome letters to the editor (under 300 words) and articles (700-2000 words) about any notable communities or people who are improving the quality of life in their communities. Please enclose a self-addressed, stamped envelope if you wish the article returned. The only compensation we can offer is the satisfaction of seeing your words in print and knowing you have helped spread encouraging and/or educational information.

Editor's Note #2

We occasionally exchange our mailing list with a group with similar purposes such as the Arthur Morgan School at Celo or Communities Magazine. If you do not wish us to give your name to anyone, please let us know.

Address Change

If there is an error on your mailing label, please send the old label and any corrections to us promptly. It increases our cost greatly if the Post Office notifies us of moves, not to mention that we like hearing from our members and friends!

Consultation

Community Service makes no set charge for formal or informal consultation. Customarily, we ask for a contribution at a rate equal to the client's hourly earnings.

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You can tell when your Community Service membership expires by looking at the month and year in the upper left corner of your mailing label. Please renew your membership now if it has expired or will expire before 4/93. The minimum membership contribution is \$25 per year. We do not send individual reminders to renew.

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